

**[CONFIDENTIAL]**

**SELECTIONS**

FROM THE

**VERNACULAR NEWSPAPERS**

PUBLISHED IN THE PANJÁB,

**NORTH-WESTERN PROVINCES,**

**ODDH, CENTRAL PROVINCES, CENTRAL INDIA, AND RAJPUTANA,**

**Received up to 14th July, 1883.**

**GENERAL ADMINISTRATION.**

The *Almora Akhbár*, of the 9th July, referring to the discussion that lately took place in the House of Commons on the growing expenditure in India, argues that the best and easiest means of curtailing the public expenditure is that proposed by Mr. Cross—namely, the increased employment of native agency for conducting the administration. As regards the charge of incompetence brought against natives by some Englishmen, the testimony of men such as Sir Thomas Munro, Monstuart Elphinstone, Sir George Jacob, Sir Bartle Frere, Sir Richard Temple, &c., to the ability of natives should be conclusive. Have not natives produced statesmen and administrators like Sir T. Mádhó Ráo, Tátiya Jog, Sir Dinkar Ráo, Sir Sálár Jang, Rámiyangar, Rangá Chárlu, Sháshia Shástri, and Raghu Náth Ráo? If these men had entered the Government service, they could not have risen higher than Deputy Collectorships or Subordinate Judgeships. The low limit of age fixed for candidates for the

Circulation,  
98 copies.



Civil Service Examination has practically shut the door of that service against natives. The Uncovenanted Service is also generally filled with Europeans. (The *Kavivachan Sudhā* (Benares), of the 2nd July, expresses similar sentiments on the subject, and adds that the Civil Service Examination should be held in India. In that case natives, who are unable to go to England owing to religious prejudice, would be able to compete for the Examination, and English candidates would have an opportunity of making themselves acquainted with the customs and manners of the people over whom they are to rule.)

The *Hindustani* (Lucknow), of the 12th July, states that a strange story has transpired about the Deputy Commissioner of Amritsar. A man filed a suit for Rs. 1,000 against one Mr. Oscar in the Court of Rái Hukam Chand, M.A., Extra Assistant Commissioner. The Court gave a decree in favour of the plaintiff. He then applied to the Court to execute the decree against the person of the judgment-debtor and to send him to prison. Before any orders were issued by the Extra Assistant Commissioner on the application, Mr. Oscar went to the Deputy Commissioner and reported the matter to him. The Deputy Commissioner expressed dissatisfaction with the proceedings of the Extra Assistant Commissioner and told Mr. Oscar that he would not allow such high-handedness. He advised his counsel to submit a petition to him for the transfer of the case. Accordingly a petition was at once submitted by the counsel for the judgment-debtor, and the case was transferred by the Deputy Commissioner. The question is why the Deputy Commissioner adopted such a proceeding. Had he no confidence in Rái Hukam Chand? What authority had he to interfere in the case? Was it his object to take part in the controversy about the Jurisdiction Bill? If he has no confidence in a native, who can have confidence in him? We hope that Sir Charles Aitchison will take notice of his proceeding.



The same paper states that cases like the Ratnágiri homicide case throw a great light on the Hewett case. controversy about the Ilbert Bill. The opponents of the measure contend that Europeans never deviate from the path of justice, but the Ratnágiri case clearly shows how unfounded is their contention. It would seem that one Mr. Hewett, an Assistant in the Settlement Department at Ratnágiri, grossly abused his Musalmán chaprási, and even called him a *swar* (pig). It is well known that Musalmáns have a special objection to this term. The chaprási could not bear the abuse, and a fight ensued between the two in which the chaprási had the upper hand. He then went to the head of the department, whose tent was situated at the distance of about one and a half miles from Mr. Hewett's, and reported the matter to him. He refused to interfere, and told the chaprási to go away. The latter tendered his resignation which was accepted. As soon as he left the tent he was shot by Mr. Hewett. The Magistrate of Ratnágiri, who is said to have as little connection with justice as the *Englishman*, has with reason tried the accused. He charged the accused only with causing hurt. Mr. Hewett managed to effect a compromise with the heirs of the deceased on payment of Rs. 200. The Magistrate accepted the compromise and released Mr. Hewett. The Government of Bombay appealed to the High Court, but the Chief Justice, whose head was filled with opposition to the Jurisdiction Bill, did not receive the appeal, and said that the accused could not be charged with culpable homicide, and that, as he had loaded the gun only half an inch, it was obvious that he had only intended to threaten the deceased by inflicting a wound on him. It is difficult to realize how the Magistrate and the Chief Justice came to the conclusion that Mr. Hewett had no intention of killing the chaprási. Had he consulted them before shooting the deceased? Had the Magistrate advised him how to fire the gun in order that he might be able to escape scot-free? The Chief Justice also observed that, if he had intended to kill the deceased, he would not have fired from



such a long distance. If a chaprási shot the Magistrate or the Chief Justice under the same circumstances, what charge, asks the *Bombay Gazette* pertinently, would be brought against him? Would he not be prosecuted under all the sections of the Penal Code? Could he get off with a fine of Rs. 200? Could Mr. Hewett get off in this way if a Native Magistrate tried his case? This is the reason why Anglo-Indians oppose the Ilbert Bill. The decision of the Magistrate has caused wide-spread dissatisfaction in Ratnágiri. Can anything justify the summary rejection by the Chief Justice of the appeal preferred by the Bombay Government? Has the Ilbert Bill affected the brains of all the Chief Justices in India? The Government of India should interfere and take Mr. Hewett's case into consideration. (The *Rafáh-i-Am*, (Siálkot), of the 8th July, expresses satisfaction at the dismissal of Mr. Hewett from the public service, and remarks that the officer who has dismissed him must be a very just man like Mr. Ilbert, the author of the Jurisdiction Bill, and Mr. Marshall of the Panjáb).

Circulation,  
200 copies.

The *Dabdaba-i-Qaisari* (Bareilly), of the 7th July, referring to the same case, observes that the chaprási, who has been wounded, lies in the hospital, and that Mr. Hewett has been released on security. The editor proceeds to state that all natives are not uncivilized, nor are all Europeans civilized. Government would do well to disarm Europeans as it has done natives. The measure would put a stop to the fatal assaults so often committed by the former on the latter, and also remove the objection that Government exhibits more indulgence to its countrymen than to the children of the soil, so far as the question of the possession of arms is concerned. Natives are frequently killed by Europeans, and the murderers almost always escape scot-free. This is a great stain on the fair fame of British justice. European officers should bear in mind that Her Majesty has sent them to her vast Indian Empire to administer even-handed justice.



to all classes of her subjects, without recognition of any distinction of creed or colour. Moreover, they should remember that they have to appear before God on the day of judgment.

The *Rahbar-i-Hind* (Lahore), of the 9th July, refers to the statement made by Mr. Cross in the House of Commons about the orders issued by Mr. Justice Norris, of the Calcutta High Court, about the putting off of shoes by natives at the time of entering the Court, gives an abstract of the correspondence that appeared in the *Morning Post* on the shoe question, republishes the comments made by the *Aligarh Institute Gazette* (which is edited by the Hon'ble Saiyid Ahmad Khán) in its issue of the 26th June on the same subject (*vide* page 538 of the *Selections* from vernacular newspapers for the week ending the 30th June, 1883), and remarks that now that the Hon'ble Saiyid Ahmad Khán has fully explained matters, it is to be hoped that Europeans will never revive the question in future. In the Panjáb the poor classes of people and the wild tribes walk bare-footed in their houses and even in the streets, but they do this owing to their poverty and uncleanly habits, and not as a mark of respect. All well-to-do Hindus and Musalmáns enter their own houses and those of their friends with their shoes on. When Musalmáns buy new shoes, they generally pray in the mosques with their shoes on. They ordinarily put off their shoes at the time of praying because of their uncleanness. Educated Hindús and Muhammadans use tables and chairs and always wear shoes. Lord Lawrence decided the shoe question in a wise and liberal spirit, and his orders are still in force. Europeans show respect by taking off their hats, while we show respect by making a *salam*. Besides, there is another thing to be considered. Under native rule kings and noblemen attached to their courts and houses employed men whose duty it was to look after the shoes of the visitors, as is still the case in Native States. But this is not the custom among Englishmen, and the result is that natives, who put off their shoes

Circulation,  
450 copies.



at the time of attending darbars held by European officers, sometimes lose their shoes on those occasions. If Englishmen desire that natives should put off their shoes when they enter public places and their private houses, they should adopt the custom of sitting on the floor and appoint men to look after the shoes of visitors. It is opposed to the education and enlightened views of Englishmen to attach so great an importance to the shoe question.

Circulation,  
295 copies.

The *Aligarh Institute Gazette*, of the 7th July, quotes an extract from an Arabic book, called "Nailu-l-Antar," published at Cairo and written by Muhammad bin Ali-ul-Shaukani, who was born in 1172 and died in 1250 Hijra, in support of the observations made by it in its issue of the 26th June, about the custom among Muhammadans of praying with shoes on. The *Gazette* also gives an English and Urdu translation of the extract.

The same.

The same paper, of the 10th July, publishes an article communicated by one Iqbal Ali. The writer attempts to prove by quoting extracts from the religious books of the Shia sect of Musalmans that the custom of praying with shoes on is also considered lawful by the Shias.

The same.

Circulation,  
450 copies.

The *Rahbar-i-Hind* (Lahore), of the 12th July, states that complaints have been received from some places that the Native Judges there do not publish lists of cases to be heard according to rule. This is a source of great inconvenience to the people concerned.

Publication by Courts of  
law of lists of cases to be  
heard.

Circulation,  
610 copies.

The *Oudh Akhbar* (Lucknow), of the 12th July, publishes an article communicated by one Murad Ali at Ajmere. The writer refers to the extortion practised by Mahajans on the agricultural classes, and urges that Government should endeavour to make the latter independent of the former. Some time ago a Bill was said to be under the consideration of Government for



the making of advances to cultivators for agricultural purposes from the Government treasuries, and for the establishment of agricultural banks, but unfortunately for cultivators the scheme seems to hang fire.

A Pesháwar correspondent of the *Lawrence Gazette* (Meerut), of the 4th July, questions the wisdom of reducing the Pesháwar garrison.

Circulation,  
165 copies.

The writer states that the Khaibar is the key of Afghánistán. The Government of India has made large gifts of money to the Khaibar Afridis to win their good-will, but in vain. They have always proved unfaithful and disloyal on occasions of emergencies. It was hoped that Government would strengthen its position in the pass. But since the construction of the Pesháwar Railway, Government appears to have changed its mind. It desires to reduce the garrison at Pesháwar, and also to remove the arsenal from that place to Rawal Pindi, on the ground that the place is unhealthy and that reinforcements can be speedily sent there by the railway in the event of an emergency. But the writer considers this policy to be ill-advised, especially as Aiyúb Khán is said to be again contemplating an advance towards Herat. The reduction of the garrison at Pesháwar will dispel all fear of the British Government from the minds of the Afridis. Under these circumstances the Government would do well to reconsider the question. The new water-supply has greatly improved the health of the place.

The *Hindí Pradíp* (Allahábád), for June, referring to the Committee appointed by the Local Government, under the presidency of Mr. Carmichael, Member of the Board of Revenue, to consider the Local Boards Bill and the Municipalities Bill, observes that some European officers, some landlords of Oudh, and some other natives of rank and position, such as Rája Shiva Prasad, &c., are members of the

Circulation,  
220 copies.



Committee. It is doubtful whether there is any one among the native members who may have the courage to express his opinion freely and advocate the cause of his countrymen. As regards Rāja Shiva Prasād, he may be rightly regarded as a representative of the official hierarchy, and not of his countrymen, who burnt an effigy of him and will have nothing to do with him. It is to be regretted that Government persists in selecting natives for such committees who are quite apathetic to the interests of their country, and who are extremely obsequious to the will of officers, while it declares that it does not do anything, in which the interests of natives are involved, without consulting their representatives.

The same paper, in regard to the native element in the Supreme Legislature, remarks that the Supreme Legislature, remarks that at first Government admitted some Native Chiefs to the legislature, but that they proved an utter failure, as might have been expected. Lately educated men of position have been elevated to the Council; but their number is very small, and some of them, especially the subservient Rāja Shiva Prasād, have quite disappointed public expectations. There ought to be no less than five native members for each presidency in the Council. They should be selected from among distinguished Extra Assistant Commissioners and Subordinate Judges, as well as independent gentlemen of education and ability. Copies of Bills should be supplied to the public press.

The *Mih-i-Nimroz* (Bijnor), of the 8th July, is glad to state that the Agricultural Institute of Bijnor has engaged the services of a farrier on Rs. 20 a month. Any person can obtain the services of the farrier gratis by applying to the Secretary to the Institute. The Institute will charge no fee or cost of medicine for the treatment of bona fide agricultural cattle. It is believed that the Bombay Government have resolved to



establish a College for the instruction of farriery and an hospital for the treatment of cattle. The Government of the North-Western Provinces and Oudh would do well to attach farriers to dispensaries in every district.

The *Ngāya Sudhā* (Harda), of the 11th July, argues Anglo-Indian agitation against the Ilbert Bill. against the proposed extension of the jurisdiction of Native Judges over Europeans, has not been an unmixed evil. It has taught natives many useful lessons. It has shown them how many true friends they have among Englishmen, and how far the attempts made by them to improve their condition and to acquire their just rights and privileges are likely to find favour with Englishmen in general. It is obvious from the opposition of Anglo-Indians to the measure in question that no people, however highly civilized and educated they may be, can give up the feeling of pride of race. The Anglo-Indian agitation has also shown how far natives are justified in regarding Englishmen as justice incarnate and in placing confidence in their professed justice and impartiality. The great benefit that has accrued from this agitation is the increased interest taken in Indian affairs by Parliament and the British public. This is a good omen for the future. Formerly, when any member referred to an Indian subject in Parliament, he had to address empty benches. But now many members discuss Indian affairs in Parliament. Indian affairs are at present also largely discussed in the English Press.

Circulation,  
400 copies.

A correspondent of the *Koh-i-Nuh* (Lahore), of the 11th July, writing from Rānag, is glad to state that, in accordance with a report submitted by Mr. J. B. Lyall to the Punjab Government on the prevalence of the custom of forced labour in Kangra, Sir Charles Aitchison, has issued orders for the stoppage of the custom in the district. As regards Kulu, His Honor intends to move the Supreme Government to

Circulation,  
450 copies.



pass a law for the regulation of forced labour at that place. The writer thanks Sir Charles Aitchison for this favour, and asks the Commissioner and the Deputy Commissioner to at once send for the *lambardars* and the police officials and to inform them of the orders of Government.

Circulation,  
450 copies.

A correspondent of the *Qudh Punch* (Lucknow), of the 10th July, in answer to the abuses showered on natives by the Anglo-Indian Press and Anglo-Indians, says that Englishmen are really a very mean and ungrateful people. English barristers derive their whole income from natives, but, instead of being thankful to them, they only abuse them in return.

The *Englishman*, which is never tired of abusing natives, is chiefly supported by them. If they withdrew their support, its editor would have no other alternative but to return home and earn a livelihood by beggary or by the sale of eggs. European indigo and tea planters fatten on the labour of natives, but still the former always abuse the latter. The writer then argues that natives are not inferior to Europeans in intellectual ability and courage. They have beaten them at all competitive examinations. English troops have not gained a single victory for the last fifty years without the aid of native troops.

#### LEGISLATION.

The *Akhbār-i-Qaisarī* (Jalandhar), of the 7th July, in commenting on the Panjab Local Self-Government Bill, remarks that the hopes, created by the Resolutions of the Government of India and the Panjab Government on local self-government, have been entirely destroyed by the Bill. District officers, who are presidents of municipal committees, do not fully understand popular requirements, and the members of committees, being generally subservient, have not the courage to express their opinions freely in the presence of district officers. Lord Ripon devised a scheme to place the management of local



affairs in the hands of respectable private individuals, and to diminish the connection of district officers with the committees as much as possible. The scheme was also intended to relieve district officers of this work, in order that they might be able to devote their attention more fully to their own proper duties. The Bill in its present shape is by no means calculated to secure these objects. The most objectionable feature of the Bill is that it leaves almost everything to the discretion of the Local Government. The Local Government will have the power to introduce the Bill in any part of the province, and to adopt the election or the nomination system for the selection of members of committees and boards, as it thinks proper. The method to be adopted for the selection of Presidents has been also left to the discretion of the Local Government. Fortunately Sir Charles Aitchison, who is an advocate of local self-government, is at present at the head of the Local Government, but we cannot hope to get always such a Lieutenant-Governor. Each committee will have to send its annual budget to the Deputy Commissioner for sanction. If he sanctions it, well and good, otherwise it will be forwarded to the Commissioner, and his orders will be final. There seems to be no need for the submission of budgets by local committees to Deputy Commissioners. This will prevent the former from becoming independent of the latter, as was desired by Lord Ripon. The objects, which Lord Ripon had in view in introducing the scheme, cannot be fully accomplished unless the Bill expressly provides for the application of the scheme to the whole province and the election of members of committees by voters. But, as the Bill leaves everything to the Local Government, no definite opinion can be expressed about it one way or the other until the Local Government has published the necessary rules to give effect to it. However, this much is obvious, that in its present form it falls far short of public expectations. In the end the editor argues that the scheme should be introduced in Jalandhar. There are two men at



Jalandhar—namely, Sardar Birkmān Singh, Ahlawalia, C.S.I., and Kunwar Sachet Singh, Ahlawalia—who are perfectly qualified for the office of chairman of the municipal committee. The editor is of opinion that some pleaders should be necessarily admitted to the committee, as they are acquainted with the law, and are free in the expression of their opinions.

Circulation,  
450 copies.

A correspondent of the *Rahbar-i-Hind* (Lahore), of the 12th July, is glad to state that the Local self-government in the Panjāb.

Panjāb Local Self-Government Bill has been introduced into the Viceroy's Legislative Council, and hopes that it will soon be published in the *Panjāb Government Gazette* for the information of the public. The writer is of opinion that local executive officers should not by any means be admitted to district and sub-district boards, nor should they be empowered to interfere with the proceedings of the Boards. If the Deputy Commissioner has any objection against any proceeding of the Board, he should report the matter to the Commissioner, who may draw the attention of the Board to it, if he thinks fit. A Central Board for the whole province should be established consisting equally of official and elected members. Proper arrangements should be made for the management of funds. At present a district officer often throws expenses, which properly belong to the District Fund, on the Municipal Fund, and the pay of municipal servants falls in arrears for several months from want of money in consequence.

Circulation,  
165 copies.

A correspondent of the *Lawrence Gazette* (Meerut), of the 4th July, writing from Sahāranpur, states that the new Stamp Act has

New Stamp Act. come into force and new court-fee stamps have been introduced since the 1st ultimo. Formerly, when new court-fee stamps were introduced, timely notice was given to the public, and stamp-vendors and suitors tried to dispose of old stamps by the fixed date. If any old stamps remained in their possession on that date, they made them



over to Government treasuries and received their value in return. But this time no such provision appears to have been made by Government about old stamps. Lakhs of rupees worth of old court-fee stamps must be in the possession of the people, which have been rendered quite valueless by the new Stamp Act. Government should order its treasuries to cash old stamps and save the people from loss.

#### RAILWAY AND POST-OFFICE.

The *Desh Upkarak* (Lahore), of the 7th July, referring to the quarter-anna platform tickets, which are soon to be introduced at the Lahore railway station, remarks that if any person who goes to the station to see his friends off has this platform ticket with him, the police will not interfere with him. Natives are really very unfortunate. New taxes are readily imposed on them, while anything calculated to promote their interests is strongly opposed by Anglo-Indians. To say nothing of the Ilbert Bill, the railway authorities have, instead of preventing the railway police from ill-treating respectable persons, have introduced a new tax and thus created a new source of income. The measure is objectionable on the ground that the tax will press severely on poor persons belonging to respectable classes, and that men of bad character will now be able to have free access to the platform on payment of the tax. (The *Aftab-i-Panjab* (Lahore) of the 9th July, remarks that the tax is unjustifiable *per se*, but that it no doubt seems to be a simple means of protecting respectable persons from ill-treatment at the hands of the railway police. Arrangements should be made that the people may be able to obtain the tickets easily.)

Circulation,  
700 copies.

The *Hissar* correspondent of the *Rahbar-i-Hind* (Lahore), of the 12th July, complains that the delivery-peons, attached to the post-office at Hissar, are generally incompetent men and do not properly perform their duty. If any man asks for his letter from a delivery-peon, the latter holds out the whole bundle

Circulation,  
450 copies.



of letters he has in his hand and asks the former to pick his letter for himself from among them. Sometimes delivery-peons make over letters not to the addressees but to their neighbours, whom they happen to meet first, with the request that they will make them over to the addressees. The post-master should see to this.

#### LOCAL.

Circulation,  
90 copies.

The *Tahzib* (Morádábád), of the 5th July, complains that religious and charitable endowments are not generally properly managed. One Mansab Ali Khán, a native of Meerut, who was a tahsildár, and received some villages from Government for loyal services during the mutiny, made an endowment at the time of his death for religious and charitable purposes. His relatives are making an improper use of the money. His desire was that a small Imámbára should be constructed outside the city, but they have built a large house at a cost of twenty-five or thirty thousand rupees. Government should appoint a committee, consisting of some respectable natives of Meerut, such as Saiyid Gohar Ali Sháh, Shekh Wájid Ali Sháh, &c., for the management of the endowment. The committee should be under the control of the Magistrate.

Alleged mismanagement of a religious endowment at Meerut.

Circulation,  
140 copies.

The *Mihri-Nímroz* (Bijnor), of the 8th July, states that it would seem that an association has existed at Nihtor, Bijnor, for some time past, which anticipated local self-government and assumed the management of local affairs in its hands. The association called itself the Anjuman-i-Tahzib (i.e., the reform society), but was popularly known by the name of Bárah Topi (i.e., twelve hats). It consisted of many Hindu and Muhammadan youths, and the members had assumed military titles, such as General, Colonel, &c. The association held a meeting every Friday in a large house, received petitions, and passed necessary orders. The disputes that were generally referred by the people to the committee for

A secret association at Nihtor, Bijnor.



decision were as follows:—A cultivator complained that another cultivator did not allow him to remove his grain from his field; one man complained that his father-in-law did not allow his wife to go over to his house; another man complained that the guardian of the girl, who had been betrothed to him, would not perform the marriage, and so forth. The association assisted petitioners on payment of fixed fees. No marriage procession even could enter the village without previously obtaining permission from the association and paying the usual black-mail. The association were dreaded like the Russian Nihilists, and even the landlords of the village had not the courage to utter a single word against them in private. Muhammad Nawáz Ali Khán, the new tahsildár of Dhámpur, becoming aware of the existence of the association, reported the matter to the Magistrate, who at once issued summonses and instituted proceedings against the members. Since their arrest some persons have filed petitions against them charging them with illegal extortion. Seven members have not been able to give security, and are in custody in consequence. As the case is *sub judice*, we refrain from making any further comments. We are glad to state that the case is being carefully investigated, and hope that the real facts will come to light.

The *Prayág Samáchr* (Allahábád), of the 9th July, makes the following local complaints:—(1) Local complaints, Allah-  
ábád. Monkeys are a great nuisance in the city. Tiles on the roofs of houses are removed and broken by these brutes, and the roofs leak in consequence when it rains. It is to be regretted that neither the Municipal Committee nor the people themselves adopt any measures to get rid of this nuisance. (2) Hemp sells at one rupee a *ser* at the city and at eight annas a *ser* at Jhusi, which is situated only at the distance of one mile from the city. There ought not to be such a great difference between the rates in the city and the suburbs. If the drug is sold at eight annas a *ser* in the suburbs, it may be sold at ten annas a *ser* at the city. The contractor should not be allowed to charge unreason-

Circulation,  
700 copies.



able rates. Moreover, there seems to be no reason why the monopoly for the sale of the drug should be granted only to one person. (3) Gaming and theft are said to be very prevalent in Katra, as the police do not interfere with gaming.

Circulation,  
90 copies.

The *Tahzib* (Morádábád), of the 5th July, states that one or two more persons are said to have been drowned in the Rám-ganga at Morádábád, and asks the Magistrate to place police constables on the banks of the river from Nawábpura to Dehri-ghát, to prevent such accidents in future.

Circulation,  
700 copies.

The *Desh Upkarak* (Lahore), of the 7th July, makes the following proposals for the consideration of the Lahore Municipal Committee:—(1) The walls enclosing the gardens situated outside the city are in a dilapidated state. The walls should be demolished, the materials sold, and fences erected in place of the walls from the money realized from the sale of the materials. The fences may be covered with creepers. (2) Houses situated within municipal limits should be numbered. (3) The principal street in Anárkali is swept and watered in the afternoon just at the time when native officials return home from public offices. They are put to great inconvenience in consequence. The Municipal Committee should change the time for the sweeping and watering of the street.

Local complaints, Lahore.



## LIST OF PAPERS EXAMINED.

No.	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	NAME OF PUBLISHER.	DATE OF PAPER.	DATE OF RECEIPT.	CIRCULATION.
1	<i>Asbab-i-Hind</i>	Jalandhar,	Urdú	Weekly	Barkat Ali	June 7th	June 8th	150 copies.
2	<i>Asbab-i-Panjab</i>	Lahore	Ditto	Tri-weekly	Diván Bétá Singh,	" 6th 9th & 11th.	" 8th, 12th, & 13th respectively.	500 "
3	<i>Agra Akhbar</i>	Agra	Ditto	Weekly	Maulá Bakhsh	7th	10th	196 "
4	<i>Akhbar-i-Akhbar</i>	Amroha	Ditto	Ditto	Abu-l-Haseen	3rd	12th	84 "
5	<i>Akhbar-i-Sikandar</i>	Morádábád	Ditto	Ditto	Ahmad Bakhsh	2nd & 9th	9th & 14th	80 "
6	<i>Akhbar-i-Tahab</i>	Saidpur	Ditto	Ditto	Sheo Prasad	9th	respectively.	250 "
7	<i>Akhbar-i-Akhbar</i>	Morádábád	Ditto	Ditto	Diláwar Ali	8th	12th	134 "
8	<i>Akhbar-i-Akhbar</i>	Meerut	Ditto	Ditto	Muhammad Husain	10th	14th	100 "
9	<i>Akhbar-i-Akhbar</i>	Lahore	Ditto	Bi-weekly	Mukund Ram	7th & 11th	10th & 14th	1,800 "
10	<i>Akhbar-i-Tamansá</i>	Lucknow,	Ditto	Weekly	Páran Chand	8th	respectively.	125 "
11	<i>Akhbar-i-Akhbar</i>	Dalhi	Ditto	Ditto	Fakhru-d-din	3rd	13th	84 "
12	<i>Aligarh Institute Gazette.</i>	Aligarh	Urdú-Eng- lish.	Bi-weekly	Galáb Rái	7th & 10th	9th & 12th	295 copies (in- cluding 68 co- pies taken by Govt.)
13	<i>Almorá Akhbar</i>	Almorá	Hindi	Weekly	Sadá Nand	9th	12th	98 copies.
14	<i>Anjuman-i-Hind</i>	Lucknow,	Urdu	Ditto	Chandan Lal	7th	10th	141 "
15	<i>Anjuman-i-Panjab</i>	Lahore	Ditto	Ditto	Núru-l-din	"	"	425 copies (in- cluding 200 copies taken by Govt.)



## List of papers examined—(continued).

No.	Name.	Locality.	Language.	Monthly, Weekly, or otherwise.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
						1888.	1888.	
16	Asar-e-L-Akhbar	Lucknow,	Urdu	Weekly	Tegh Bahadur	June 12th	June 13th	230 copies.
17	Biharat Bandhu	Aligarh	Hindi Eng-lish.	Ditto	Totā Rām	" 6th	" 8th	135 "
18	Bharat Bhashan	Cawnpore,	Hindi-Urdū,	Monthly	Munshi Gangā Prasad.	For July	" 13th	"
19	Bharat Sadashā Pravarik.	Farrukhabad.	Hindi	Ditto	Kālī Charen	For June	" 8th	400 "
20	Dabidha-i-Qaisari.	Bareilly,	Urdū	Weekly	Thakur Prasad	July 3rd	" 9th	200 "
21	Dabidha-i-Sikandar	Rampur	Ditto	Ditto	Muhammad Husain,	" 9th	" 11th	390 "
22	Dakki Punch	Lahore	Ditto	Ditto	Fazal-din	" 4th	" 9th	310 "
23	Dakki Uptarak	Ditto	Ditto	Ditto	Sālig Rām	" 7th	" "	790 "
24	Dharam Jivan	Ditto	Ditto	Monthly	Sheo Narayan	For July	" 14th	150 "
25	Grown Gazette	Bulandshahr.	Ditto	Weekly	Gangā Sahāi	July 6th	" 9th	40 "
26	Gurmukh Akhbar	Lahore	Gurmukhi	Ditto	Gurmukh Singh	June 30th & 7th July.	12th & 14th respectively.	"
27	Hindustani	Lucknow,	Urdu	Bi-weekly	Gangā Prasad	July 8th & 12th	" "	"
28	Hind Pradip	Allahabad,	Hindi	Monthly	Bālkrishna Bhatt	For June	" 10th	220 "
29	Islam	Meerut	Urdū	Weekly	Alimu-l-Din	July 6th	" 8th	330 "
30	Jaipur Gazette	Jaipur	Hindi-Urdū,	Bi-weekly	Mahabir Prasad	" 7th	" 9th	200 "
31	Jalwa-i-Tur	Meerut	Urdū	Weekly	Ganesh Lal	" 8th	" 10th	90 "
32	Jam-i-Jamshed	Moradabad	Ditto	Ditto	Jamshed Ali	" 1st	" 9th	125 "
33	Karamch	Lucknow,	Ditto	Ditto	Muhammad Yaqub,	" 9th	" 11th	250 "
34	Katehar Punch	Badāsh	Ditto	Tri-monthly	Amjad Husain	" 11th	" 13th	50 "



35	Kaukab-i-Hind	...	Lucknow,	Ditto	...	Bi-monthly,	Rev. J. H. Mead- more.	13th	...	...	...	...	416
36	Kavi Vachan Sudha,	Benares ...	Hindi	Ditto	...	Weekly	Chintamani Rao	2nd	...	...	9th	...	350
37	Khair Khwakh-i-Alam	Delhi ...	Urdu	Ditto	...	Ditto	Mir Hasan	8th	...	...	10th	...	740
38	Khair Khwakh-i-Oudh,	Lucknow,	Ditto	Ditto	...	Bi-monthly,	Khairati Lal	May 31st	...	...	13th	...	20
39	Khair Khwakh-i-Pan- jab.	Gujran- wala.	Ditto	Ditto	...	Weekly	Brij Lal	July 5th	...	...	9th	...	600
40	Koh-i-Nar	Lahore ...	Ditto	Ditto	...	Bi-weekly	Jawwad Ali	7th & 11th	...	...	9th & 13th respectively.	...	450 copies (in- cluding 100 copies taken by Govt.)
41	Lama-i-Nar	Jaunpur ...	Ditto	Ditto	...	Weekly	Hafiz Abdullah	8th	...	...	12th	...	165
42	Lawrence Gazette	Meerut ...	Ditto	Ditto	...	Ditto	Iqbala-i-din	4th	...	...	11th	...	...
43	Lyall Gazette	Ditto ...	Ditto	Ditto	...	Ditto	Ganesh Lal	8th	...	...	10th	...	...
44	Lyton Gazette	Delhi ...	Ditto	Ditto	...	Bi-monthly,	Bulaki Das	9th	...	...	11th	...	...
45	Madrass Gazette	Jodhpur ...	Hindi-Urdu,	Ditto	...	Weekly	Gobardhan Das	9th	...	...	13th	...	...
46	Madrass-i-Qadiser	Lucknow,	Urdu	Ditto	...	Ditto	Ghulam Muhammad	10th	...	...	12th	...	...
47	Madrass-i-Nar	Cawnpore,	Ditto	Ditto	...	Ditto	Nabi Baksh	6th	...	...	9th	...	...
48	Madrass-i-Nar	Lucknow,	Ditto	Ditto	...	Bi-monthly,	Tasaddug Hussain	10th	...	...	14th	...	...
49	Madrass-i-Nimroz.	Bijnor ...	Ditto	Ditto	...	Weekly	Muhibu-llah	8th	...	...	11th	...	...
50	Madrass-i-Nar	Lahore ...	Hindi	Ditto	...	Ditto	Mukund Ram	9th	...	...	12th	...	...
51	Madrass-i-Nar	Agra ...	Urdu	Ditto	...	Tri-monthly,	Ahmad Khan	10th	...	...	14th	...	...
52	Madrass-i-Nar	Meerut ...	Ditto	Ditto	...	Weekly	Khushwaqt Bai	12th	...	...	12th	...	...
53	Madrass-i-Nar	Barrabanki,	Ditto	Ditto	...	Ditto	Muhammed Yusuf,	1st	...	...	13th	...	...
54	Madrass-i-Nar	Moradabad	Ditto	Ditto	...	Ditto	Amjad Ali	9th	...	...	11th	...	...
55	Madrass-i-Nar	Etawah ...	Ditto	Ditto	...	Ditto	Kahu-llah Khan	8th	...	...	9th	...	...
56	Madrass-i-Nar	Moradabad	Ditto	Ditto	...	Ditto	Pratap Singh	4th	...	...	12th	...	...
57	Madrass-i-Nar	Agra ...	Ditto	Ditto	...	Ditto	Jamná Das	7th	...	...	12th	...	...
58	Madrass-i-Nar	Fatehpur,	Ditto	Ditto	...	Ditto	Kunj Bihari Lal	10th	...	...	14th	...	...
59	Madrass-i-Nar	Ludhiana.	Ditto	Ditto	...	Ditto	Rev. E. M. Wherry,	12th	...	...	9th	...	...
60	Madrass-i-Nar	Badli.	Ditto	Ditto	...	Ditto	Amjad Hussain	...	...	...	...	...	...
61	Madrass-i-Nar	Allahabad,	Ditto	Ditto	...	Bi-monthly,	Hesban Lal	5th	...	...	...	...	120 copies (in- cluding 48 co- pies taken by Govt.)



*List of papers examined—(concluded).*

No.	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	NAME OF PUBLISHER.	DATE OF PAPER.	DATE OF RECEIPT.	CIRCULATION.
62	Naru-l-Anwar	... Cawnpore,	Urdu	Weekly	... Muhammad Yaqub,	1888, July 7th & 14th	1888, July 8th & 14th respectively.	349 copies.
63	Nyaya-Sudha	... Harda	Marathi-Eng-lish.	Ditto	... Basdeo Bhaskar	... 11th	... 12th	400
64	Oudh Akbar	... Lucknow,	Urdu	Daily	... Sheo Prasad	... 9th to 14th	... 9th to 14th respectively.	810 copies (including 90 copies taken by Govt.)
65	Oudh Punch	... Ditto	Ditto	Weekly	... Sajjad Hussain	... 10th	... 12th	450 copies.
66	Panjab Akbar	... Lahore	Ditto	Bi-weekly	... Muhammad Asim	... 4th, 7th & 11th.	... 8th, 9th, & 14th.	250
67	Patiala Akbar	... Patiala	Ditto	Weekly	... Rikhi Kesh	... 9th	... 12th	300
68	Pravesh Samachar	... Allahabad,	Hindi	Ditto	... Dewak Nandan	... 12th	... 10th	700
69	Pravesh Samachar	... Meerut	Urdu	Ditto	... Ganeshi Lal	... 12th	... 14th	70
70	Public Opinion	... Benares	Urdu-Eng-lish.	Ditto	... Pandit Vishnu Datt,	... 8th	... 11th	...
71	Qaisar	... Jalandhar	Urdu	Ditto	... Mirza Mawwad	... 7th	... 10th	...
72	Rafai-i-Am	... Sitkot	Ditto	Ditto	... Diwan Chand	... 8th	... 14th	600
73	Rahbar-i-Hind	... Lahore	Ditto	Bi-weekly	... Nadir Ali Shah	... 9th & 12th	... 10th & 13th respectively.	450
74	Rajasthan Gazette	... Ajmere	Hindi-Urdu,	Weekly	... Muhammad Murad Ali.	... 9th	... 11th	...
75	Rajn Preksh	... Ratlam	Ditto	Ditto	... Muhammad Abdur-l-Haq.	... June 21st	... 14th	400
76	Reformer	... Lahore	Urdu	Ditto	... Nathu Ram	... July 9th	... 11th	700



77	<i>Rakht Akhbar</i>	Delhi	Ditto	...	Bi-monthly,	Mahé Narain	...	8th	...	...	275	..	..
78	<i>Riyazu-l-Akhbar</i>	Gorakhpur	Ditto	...	Weekly	Nizam Ahmad	...	"	...	"	184	...	..
79	<i>Sabha Kapurthala</i>	Kapurthala	Ditto	...	Ditto	Sharfu-l-din	...	"	7th	10th	120	...	..
80	<i>Sadiqul-Akhbar</i>	Bhawalpur.	Ditto	...	Ditto	Dwarka Nath	...	"	6th	8th	320	...	..
81	<i>Sajjan Kirti Sudha</i>	Udaipur	Hindi	...	Ditto	Banshi Dhar	...	"	9th	14th	200	...	..
82	<i>Shahis-i-Hind</i>	Meerut	Urdu	...	Tri-monthly,	Ahmad Hasan	...	June 20th & 1st July.	...	13th	120	...	..
83	<i>Shula-i-Tur</i>	Cawnpore,	Ditto	...	Weekly	Muhammad Ibrahim.	...	July 10th	...	12th	175	...	..
84	<i>Tahab</i>	Moradabad	Ditto	...	Ditto	Rabat Ali Khan	...	5th	...	8th	90	...	..
85	<i>Tibyanul-Akhbar</i>	Lucknow,	Ditto	...	Bi-monthly,	Muhammad Ali	...	6th	...	11th	110	...	..
86	<i>Victoria Paper</i>	Sialkot	Ditto	...	Daily	Gyan Chand	...	5th to 11th	...	3th to 14th	900	...	..
87	<i>Vriti Dhar</i>	Dhar	Marathi	...	Weekly	Hari Bhaskar	...	9th	...	13th	135	...	..
88	<i>Waqaya-i-Alam</i>	Ghazipur,	Urdu	...	Ditto	Siraju-l-din Ahmad,	...	"	...	"	300	...	..

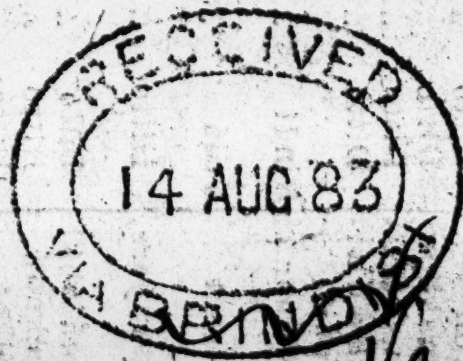
ALLAHABAD,

The 19th July, 1893.

PRIYA DAS, M.A.,

Govt. Reporter on the Vernacular Press of Upper India.







[CONFIDENTIAL]

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